

We

000 up together again.

614 Some of the suku are large, some are small,
171 and some have died out. They have the same
789 idea in this regard as I noted on Ambon: that
a group which dies out may well have disappeared
because of a wrong committed in the old days.
It is as though there were a curse on them.
Roy mentioned a case of an ama (I think) which
did a lot of killing. Now it is extinct. An-
other group used too much magic, and it too
died out. (Magic keeps cropping up. They
have taken on my term kekuatan adjaib with a
vengeance. I often wonder if they are kidding
me, seeing that I like the pagan stuff.)

[123] Roy says that the roles of the sexes has
562 not changed at all. However, when there was
178 much warfare formerly, the women were important
708 in helping the men by bringing in supplies,
encouraging them, and in making magic against
the enemy behind the lines. (Supply, psycho-
logical warfare, morale division, and "research.")

178 One firm rule which is changing today, however,
462 is that in the old days the women never did work
241 in the field, except for helping in planting and
in the harvest. This is still so in a large de-
gree, and it is true enough that the women are
seen around the kampong all day while the men
are off in the fields. However, nowadays more
women go out and help with agricultural work.
This is a slow trend. In the old days men would
be ashamed to have women doing agricultural work.
This was not their role (and there is a very
sharp sex division of labor here).

Indeed, women have no work, properly speak-
ing, except house work. They do very little
agricultural work, even today. The planting
stuff they do is clearly ritually linked, at
least in part, and the harvest is evidently al-
ways an exception.

562 Roy says that the women have equal status,